return to Harry Pharr after proofing.

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Lunch

Sunday ~~Lunch~~, Dec. 2, 1973

Barn

All right?

MR. NYLAND, I think that sometimes we should ring a bell. Or like Robert, I think, tried-huh?- ~~(2) or like~~ last week ~~(2)~~ against a glass. I hope ~~xxx~~ you're not disturbed when you're still eating. If you want to continue to eat, eat. ¶ We talked a great deal about selfishness in the last two or three weeks, and even last night we talked about it. The difference between selfish, ~~xxx~~ self-centered, and that what is going over into altruism. The question then is always how does one attack such particular tendencies, with the assumption, of course, that selfishness is not right. The reason why it isn't right is simply ~~xx~~ that when a person is selfish, he continues his identification with himself. And when Work means non-identification, that of course ~~it~~ is a tremendous factor that ~~xxx~~ you really cannot Work as long as you are selfish. Self-centered is a little different, because that you can do for the sake of your own development. And again, when it goes over into selfishness, that is when you take away something from someone else, then of course you go over into the wrong section. ¶ Now the question of self-centeredness is not so easily understood, because one can follow whatever one wants to do for onesself. It will take time, energy and attention. At the same time, when you are busy with yourself, ~~xxxxxxxxxxx~~, you're not busy primarily with someone else. And maybe in following up ~~on~~ your own self-centeredness, you may deprive someone else of what you could do for such another person, and even that you forget your obligation you may have.

For instance, a person who is married, and who wants to study, he wants to become somebody, or he has a business ~~xxxxx~~ to attend to, and it takes him a great deal of time. Obviously, it is a form of self-centeredness that he wishes to develop his talents, and he's entitled to it. But in doing it many times he forgets that he has other obligations which are also, I would say, of equal value. And it is not easily said that for the time being I have to concentrate on my work because I have to pass an exam, and then when I have a degree then I can earn more money and we will be happy, much better later. It always has to be a question of mutual consent. And so there is a dividing line in that self-centeredness of how to divide that what you feel as energy for your own development, and that wish to which you are entitled, and how much you don't give in a certain direction where perhaps you should give it. What is the answer to these questions? I've used the word caring many times. And caring is connected with sharing. And the thermometer, as it were, by which you can judge your selfishness is indicated by how much you wish to share, and how much you really care. Sharing, of course, means giving, or making conditions such that they are more conducive to the person you care for. Caring in itself, we call sometimes, love. And it is really ~~in~~ that kind of caring, in which you must not forget love for yourself, which can be self-centered, and at the same time caring for someone else in loving them, and the definition for us, as far as love is concerned, means that you have to become active in the creation of a condition of a certain world for those you care for. So really, it is a question then of consideration, of wanting to find out what is right, not only

~~for yourself~~

for yourself , what is right for someone else who is near you, what is right for those you have contact with, what is right as far as, let's say, the influence which we always call sociologically—with people you do not know, and also in that same kind of category, what is right for your private life in loving God as the Father. Or, whatever is religiously developed in one, that you see that these four combinations of the attitude of Man in relationships is really fulfilled to the greatest possible extent. And that it begins with that what is private, personal, and professional as a basis of a triangle; and that the sociological influence could be the top of a tetrahedron. I've talked about that many times and it is not necessary to repeat that those kind of symbols should be based on an equilateral performance: the equality being that what is required in accordance with that what is intended, and that it is given, not at the expense of others, but by a certain division of equivalence, not measured in time or intensity, but measured by the genuine wish. And so when one wants to care for another person one has to learn first what the other person is and what one can actually give . One also must know very well what one is capable of, of giving. And that whenever this kind of caring when it is simple — like for animals, or caring for plants, they don't talk back, so you make up what you think is good for a cat or a dog, and what is good for a plant in accordance with your own knowledge which you interpret. And therefore, that is, I would say, fairly easy, but it does require that sometimes you have to give water to a PLANT when you don't feel like it, and that you cannot get away from a house where there are plants which have to be taken care of , and go on a little trip

trip yourself and come back after a week. So, you see, it is rather small; nevertheless the principle is the same. That kind of principle of course exists between people, and to a much greater extent. ~~The first place~~ In the first place it is the realization of where the other person lives, and caring means that you wish to help. The accent for that kind of help in accordance with Work is the creation of conditions which are conducive and right for the other person for the sake of encouraging them to Work and to grow. So it eliminates a great deal of what one wishes for oneself. In the first place you must learn how to give, and be satisfied sometimes for quite some time that you don't get anything in return. Of course it works both ways. That if the other perwon is also willing to care, and also says that he or she loves you, that then of course you can to some extent expect a certain reaction on that what you are giving. But in general, and very much in the beginning, it is better just to give and be satisfied by the fact of giving. That what is given for the other can be digested by such a person and taken in. Your satisfaction is the knowledge that you have done whatever you could do, and do not expect anything in return. After some time, this caring has to be equalized, because you cannot continue to give and at the same time not receiving anything for yourself, because even the wish to want to give has to be stimulated within yourself in recieving something that causes further stimulus for you, and a wish to give certain things in a very definite direction. And that therefore after some time it is necessary that one receives an acknowledgement, to say the least; and also a certain ~~appreciation and a~~

appreciation and a recognition of that what is given is for the benefit of the other person, and that has to be ~~fed~~ said; it has to be acknowledged; it has to be shown. Whatever form that will take cannot really be determined beforehand. It is many times the question of trial and error, sometimes dependent on intuition. If you reason it out, it becomes a little ~~bit~~ too cold. If it is gushing and actually a yielding, to some extent, it is a very good thing to find out how far it will go and how warm it can get. But it is necessary that one keeps this in mind all the time, that that ~~which~~ what you wish to give really has to be given and it must be, as it were, a part of you, that it is rather difficult to separate from, from yourself, that the wish to give has to have a meaning. When that is recognized by the other, you can expect appreciation. The difficulty we live under is that we don't know what is good for someone else. And with the best of intentions one wants to give as much as that one can in accordance with caring for a certain person, and ~~if~~ that sometimes it is not recognized and not wished to be received. One can change many times the ~~xxxx~~ methods and the different ways of wanting to give. But you see, for instance, with a child, you give it whatever you think you ought to give in accordance with ~~the pre-~~, the instincts of Motherhood. Or even as a father, that you feel what is right and you want the child to be this ~~xx~~ or ~~xx~~ that, grow up in your own image, and discipline it sometimes, ~~or~~ and perhaps even at the wrong time. But in any event it can be with a loving care that you see certain things grow up, and you do not expect immediately a result, because how can a child give it when ~~he~~ she really doesn't

know ~~xx yxx~~ to say yes and no as yet in a polite form? When a person is ~~growing~~ grown up, and when they are to some extent even equal, you can expect certain things from them, but you continue to give until ~~xxx xxx~~ it is quite sure that it is ~~xxxxxxxxxxxxxxxx~~ not received ~~xxxxxxxxx~~ any longer. Then I think one must stop. One must leave things alone and remain patient. One can still care, but not further expressing it. This is perhaps the most difficult situation in which one can find oneself, because the reverse is also true. That what one wishes from someone and is not received, will bring to the person who is anxious for that receiving a certain state of anxiety and sometimes irritation. And then it is emptiness that is not filled at the proper time. I wished that we would think about that in relation to different people of the group. What is there as a responsibility that you have to care for someone because he happens to be in this group? The motivation must be, because it is a group, it has to be based on Work. It is not a friendship. It is not a love affair. It is something quite different. It is that what you wish to give of a spiritual kind because you yourself know what the value is, and since it is valuable, and you are willing to part with it, it has to be placed in the hands of someone who wants to receive it. Do not give things away ~~things~~ from yourself regarding your Work, your own development and your inner life unless you are quite sure that there is a question for it ~~that~~ which you then answer. When there is an attitude of wishing to receive, you are entitled to give. Whenever there is a

question about Work from other people, new people, only give to the extent that you feel that that what you are giving is satisfying to the questioner. When you answer a person, watch him. See what is the reaction of what you are talking about. Study such a person by the facial expressions, by his posture, by his attitude, by the way he asks the question, by the way he puts emphasis on certain words, by the way he is anxious or not, or whatever it is. And in talking to such a person in wishing to explain about Work, you have to be very careful that you're not going to overfeed him, and that you only have to watch to see almost by intuition that you do know, because it is a question of sensitivity on the part of yourself of what you understand such a person to be. And don't measure it with ordinary measurements of friendship. They don't count. Brothers and sisters of the same family look at Work quite differently. And don't think because they have been brought up in the same way that they are more or less equal psychologically and should have an interest in Work when you yourself are interested. Sometimes the people are brought up in very heterogeneous conditions, can become really friends in the sense of Work, because many times that what is lacking in one can be supplied by the other. And that of course in general is very much the truth for any kind of a relationship: that one can fortify someone else and they in turn can help you to point out where perhaps you are empty and perhaps they can fill it.

But looked at it, looking at it from this stand point of a group, and becoming very sincere and honest with yourself, what are we doing for the benefit of some one else on that level? Not on the level of ordinary associations, and to some extent, caring and giving them a piece of wood so that they can have a fire. What are you doing to help [redacted] the spiritual development of some one you call a friend? Some one in your small group; some-one who asks the question in a larger group and your attitude to-wards it; Some one with whom you do work physically, and at then times you may want to say some thing that has a little bit of a different nature to it. Those are the relationships that I talk about. They are taught based on the caring for each other for the sake of Work and spiritual inner life development, for the recognition of the source of all life of which every person becomes a representative, or a representation in the form of his ordinary human body, with all the talents, ~~and thoughts~~ and feelings, and thoughts and intuitions, whatever it is that they possess. And to see if it is possible that at certain times, patiently waited for, you can be of some help to them. And when ~~that~~ such help becomes apparent, that you have to try and still ~~yo~~ have to be very surprised when the help is accepted. All of this is subject to a certain time-length. You cannot expect certain things to start to exist even overnight. You may for a long time try and not be successful. To the extent that you have hope, and really kindness and love for some-

one, it will give you a tremendous amount of energy that you can give. For a very long time maybe, like with children, you may have to wait until they grow up sufficiently so that they can understand then what you really mean. And that then a child becomes a friend of you. But in general, here in this group, as we see each other, as we work, doing this or that, working on a floor, or digging a ditch, what is there at such a time possible that can be exchanged without words? It is like a song. You know Mendelssohn who wrote these different pieces of music — songs without words. The music talks, and it has an expression and it wants to say something but not in the usual way. Much of spiritual life does not talk. It is created by a person as he is and as his being allows him to create an atmosphere. Some times we say a magnetic atmosphere. And it may be quite true that it comes from Magnetic Center, wishing to find an expression for oneself and then wishing to give because, after all, caring and helping each other and being concerned means that one has to give something for the help of the other. But don't be surprised when the help is not accepted and keep then that within yourself because, as I've said, do not expect anything in return. Because if you do and it is not accepted you are frustrated. But if you do and give in the right way, then when it is not accepted the satisfaction is still for yourself that you have done what you should do in accordance with the higher laws of Great Nature. That is why I talk about selfish behavior. That is why I talk about a wish to really cement relationships by means of caring FOR each other. The material is given by two people or a group in relation to each other that they are what they are.

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They are cemented together by the relations. And they, such relations, are fed by the flow of attention in the form of caring and wishing, and in the form of the acknowledgement in receiving in return, so that one knows that what one has given has reached the right place, and was not a misplaced attempt.

After ~~lunch~~ lunch, if you want to, spend 15 minutes with yourself. Just sit down anywhere; take it easy. Walk outside. Talk to yourself. Make an attempt like that, which one can do every once in a while during a day, any day, of really coming to grips with this particular question: to what extent did you ~~really~~ really wish to think about it, and talk to yourself about your inner life, and to see if that inner life has already a voice that it can acknowledge what you want to give it. Because that is the relationship ~~that~~ I'm talking about. All the other relationships in connection with other people is just instrumental to find out what is the proper attitude of you, yourself, with your mind towards your heart. And that then the relationship between the two can be cemented by the attempt you make, wishing this cement to be in contact with both your mind and your heart so then the language which both speak will be similar.

continued

I hope I have not finished.

Spend fifteen minutes with yourself. Talk to yourself. Talk to your inner life first. Then change the 's' in the capital 'S'; then you talk to your Magnetic Center. Then when it is that, listen if you can and your intuition will tell you what your attitude should be for the rest of the afternoon. What applies to this afternoon applies to a year. When you have a birthday that is the attitude one takes: how much can I talk to myself during the coming year. How much am I willing to listen? How much am I concerned about my inner life? How much do I wish to be helped - even by outer life, even by attempts which are sometimes quite stupid and many times based on ignorance, but the intention and the principle of life is in them. And when that is acknowledged, many times the form doesn't matter very much anymore.

So , a good afternoon and together with that, a good year for those who have birthdays. And, after all, to Gurdjieff. (Toast)

So, Peter will you play?

END TAPE

Transcribed: Harry Pharr 10/76

ROUGH: "

proof: Jessica

proof: Pam